THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?"—JOB. 38: 4-7.

No. 53, Vol. LXV. Thursday, December 31, 1903. Price One Penny.

A NEED FOR PROPHETS.

ONE of the distinctive declarations of the missionaries of the Church is that Apostles and Prophets are again found on earth, possessing the authority and inspiration of the Lord. The few accept this as a glad tiding; the many recoil from it. The people of the world, in spite of their numerous forms of religion, are very conservative. It is more agreeable to hold to the Bible as the fullness of revealed truth than to accept anything or anybody as of equal authority. On the whole Christians prefer to obtain their spiritual nourishment from the Bible and from such pastors as are ready to interpret the Scriptures, or part of them, but scorn the thought of giving forth new truth through revelation.

Yet the problem must come before all thoughtful readers of the Bible, why prophecy ceased. The Book is a history of revelations, not during one period only, but given with few interruptions during forty centuries. Then suddenly it ended. The Prophets were slain, and the Lord ceased to speak to men. Had the manuscripts of the Bible by any misfortune been destroyed, Christianity would have had only a mass of traditions to rest on. And yet what a need there has been for revelation! What perplexing questions have arisen and, failing of satisfactory answer, have caused endless division and contention! What a change in conditions has occurred since the Apostles departed,

leaving a few weak branches in some of the cities near the Mediterranean! Great nations have now become Christian; kings and ministers control many of the churches instead of being enemies to Christianity as they were in the beginning. Yet all this has taken place without one syllable of direction from God. Either His nature has changed, or men wandered so far away from Him that he withdrew His Church.

There is not an indication in the Scriptures that continuous revelation should ever cease to be a part of the Gospel. The warning of John, that any man's adding to or taking from "the words of the book of this prophecy" should be followed by the curse of God, refers to the words of the Lord given through *him* and contained in the book of Revelation. It is conceded that John wrote his Gospel long after the Revelation, and yet he certainly did not add to the "words of the book of this prophecy." There was no attempt on his part to close the mouth of the Lord forever, and no such meaning can be obtained from his words.

The Bible states very positively that there must be revelation if the Church exists. "Where there is no vision, the people perish." (Proverbs xxix: 18). "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets." (Amos iii: 7). "For to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith, by the same Spirit; to another the gift of healing, by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kind of tongues; to another the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally as he will." (I Cor. xii: 8-11.) "And God hath set some in the Church; first, apostles; secondarily, prophets." (I Cor. xii: 28). "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." (I Cor. xiv: 1).

The need of revelation is felt by some Christians and by a few of the more candid is expressed. The *Watchman* an American journal had recently the following to say on the subject: "We have often listened to prayers that churches might have suitable pastors, and that the labors of evangelists might be blessed, but we have never yet heard a prayer in which the desire was expressed that God would grant his church a prophet, or a group of prophets. Paul describes the classes that are to work 'for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ,' as apostles, prophets, evangelists, pastors and teachers. By the very definition of the word apostle, we are precluded from asking for them, but there is no reason why we should not expect God to bless his church to-day with prophets—men of clear spiritual insight, with rare power of discerning the truth most needed by the age, for tellers of the most vital interpretations of the Christian revelation. The need of evangelism is much discussed on every hand. It is the topic of the hour. But evangelism is vain without a message and all the machinery of evangelism in vain without a message."

The call for prophets reminds us of the declaration of Amos, which has already had its fulfillment, "Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water,

but of hearing the words of the Lord: and they shall wander from sea to sea, and from north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it." (Amos viii: 11-12). From Amos' day on has there ever been a time when the world lacked Scripture? The written word has never been hidden so that it could not be found though sought from sea to sea or from north to east. The famine has been for the living, spoken word coming direct from God through His servants. Thanks be to Him, the search need not be fruitless now. Not only Prophets, with a message from the Lord, but Apostles also are living upon the earth. The day is dawning when God will pour out His "Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." (Joel ii: 28). The revelation of the Gospel has already come by the angel whom John saw fly in the midst of heaven (Rev. xiv: 6), and it is now being preached to the nations, kindreds, tongues and people that dwell on the earth. This work could not be done without continued revelation from the Lord. If He should at any time cease to direct His work, the Church would be shattered on the rocks of adversity. We have His promise, however, that the kingdom as set up in these days shall never be destroyed nor left to other people.

BREVITIES.

A BABE'S PROPHECY.

A CORRESPONDENT from North Wales writes to the Liverpool *Daily Post* regarding a strange occurrence that is said to have taken place at Bethesda. The story is that a woman was washing her three months old babe when she was astonished by its suddenly speaking out distinctly in Welsh: "Blwyddyn of nadwy fydd y flwyddyn nesaf, mam," a rough translation of this being, "Next year will be a terrible year, mother." She laid the infant down and ran to a neighbor's house. A woman returned with her and taking the child up she soothed it and then said "Did you tell your mother that next year would be a terrible year?" The babe answered "Yes," and then fell back dead. The funeral took place December 12th, and was attended by large crowds who had heard of the strange circumstances.

ORIGIN OF "TEETOTAL."

IN the beginning of the temperance movement the pledge was that the person would abstain from distilled liquors, but fermented drinks he might partake as he pleased. This pledge was found to be insufficient and at Preston the first effective movement for total abstinence was made. Soon after, in September, 1833, at a temperance meeting there, Richard Turner, an unlearned laborer, while delivering a speech earnestly declared: "I'll be reet down out and out tee-tee-total forever and ever." The repetition of "t" was for emphasis. The people cheered, and Mr. Joseph Livesey, the leader of the total abstainers spoke up and said, "This shall be the name of our new pledge." And thus was introduced a new word into the language. "Teetotal" and its derivatives have stood for much since that time.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 31, 1903.

EDITORIAL.

THE PAST YEAR.

THE year 1903 is rapidly nearing its end. At midnight it will be history, and we shall be living in another time division. We have many disappointments in life, but there is one thing we can always rely on, that time will go on unceasingly—time, the "friend to innocence," bringing redress to wrong, relief to suffering, progress to the earnest, disappointment to the selfish, happiness and peace to the righteous, bitterness and anguish to the wicked. And yet it is not time that moves, but we ourselves; the past and the future are exactly the same, for both are limitless.

This year has been marked by restlessness of humanity and nature. While volcanoes wrought havoc last year, water has been the destructive element during the present one. The great tidal wave that devastated eighty islands of the Society group, and drowned a thousand or more inhabitants was the first and worst calamity. During the spring and summer the floods in the United States destroyed between five hundred and a thousand lives, and about twenty-five million dollars worth of property. The unprecedented rising of the Kansas, Missouri and Mississippi rivers, the cloud bursts in South Carolina and Oregon, and the rains in New York and New Jersey were the causes. Winds and earthquakes have done their share in working calamity.

During the year the royal couple of Servia, Alexander and Draga, were murdered by conspirators, as a result of the king's shameless change of the constitution of government; and a new and apparently unstable dynasty was set up. The atrocities in the neighboring country of Macedonia have continued, the Turks and the native and Bulgarian troops vying with each other in infamy. The revolution is not yet crushed, and will probably be renewed in the spring. Russia has added one more to her list of Jewish tragedies. At Kishineff, in Bessarabia, a preconcerted massacre, apparently with the sanction of high officials, was carried out in April, when half a hundred Jews were killed, half a thousand wounded and many thousands made homeless. Lynching in the United States, especially of negroes, has reached an unprecedented stage. There has been no great war in progress, but minor ones have been carried on in both hemispheres. It appears that the new year will hardly have begun before Russia and Japan come to swords' points. If unfortunately the struggle begins, it will be a disastrous one.

Death has carried away many illustrious citizens of the world. Pope Leo XIII., Lord Salisbury, Professor Theodor Mommsen, Herbert Spencer, and of our own people President Brigham Young, Junr., and other veterans have passed away.

The year has brought to us many blessings. In the realm of science the investigations in radium, polonium and other radiant metals has been exceedingly interesting. Wireless telegraphy has made some progress. The American Pacific cable completed July 4th, permitted a message to girdle the earth in nine-and-a-half minutes. The Alaska boundary has been settled by arbitration, and England and France have agreed by treaty to refer such differences as can be arbitrated to the Hague tribunal. By secession from Colombia Panama has become independent, and has signed with the United States the important canal treaty. The construction of the Panama canal, now assured, will make the waterway around the earth complete.

It has been an important year; what has the new one in store for the world?

J. J. C.

WORDS of cheer and good wishes have come in from all parts of the mission to Presidents Lyman and Grant during the past few days. It is impossible for them to answer all these Christmas and New Years' greetings by letter, and must acknowledge them in this general way. They feel grateful for these remembrances and wish both those who have sent cards and letters and all other friends a happy and prosperous New Year.

RELEASES.—Elders Thomas L. Cox and James T. Smith of the Nottingham conference were honorably released December 22nd and December 24th, 1903, respectively, to return home per s.s. *Cretic*, January 21st, 1904; Elder George A. Holt of the Scottish, Elders William A. Montgomery and Henry L. Edwards of the Manchester, and Elder Sylvan E. Needham of the Leeds conference were honorably released December 28th, 1903, to return home, Elder Holt at his pleasure, the others per s.s. *Cretic*, January 21st, 1904. President Henry H. Blood and Sisters Margaret Thurman and Diana Bean of the London conference were honorably released December 31st, 1903, President Blood to return home per s.s. *Canopic*, January 14th, 1904, and the sisters per s.s. *Cretic*, February 18th, 1904.

APPOINTMENT.—Elder Milton W. Snow was appointed, December 31st, 1903, to preside over the London conference.

TRANSFERS.—Elder Stewart Eccles of the Newcastle was transferred to the Scottish conference, December 22, 1903; Elder W. Melvin Rich of the Norwich conference was transferred to the Leeds, December 28th, 1903; Elder John J. Ladle of the Nottingham was transferred to the Norwich conference, December 29th, 1903; Elder Walter M. Wolfe of the London conference was called to labor in the Liverpool office, December 31st, 1903.

THE SACRED TENTH: OR, STUDIES IN ANCIENT TITHE-GIVING.

BY THE REVEREND HENRY LANSDELL, D.D.

XVII. TITHING UNDER JOSHUA AND THE JUDGES.

HAVING studied the laws of the Pentateuch concerning tithes and offerings, we proceed to inquire what further light may be obtained upon tithe-paying

from the working of these laws during the period covered by the rest of the Old Testament, taking the books in the generally received order.

This period may be conveniently divided into four parts, beginning with the settlement of Canaan under Joshua and the Judges, and taking next the monarchy under Saul, David, and Solomon. A third era begins with the divided kingdoms of Judah and Israel, which may be followed by the re-settlement of the land after the Babylonian captivity.

As before, we shall search for passages concerning first-fruits, presents, and dues, to priests; sacrifices, and instances of the offering of material things to God; to which may be added examples of private beneficence generally; so that, in the absence of actual mention of tithes, we may see what can be inferred respecting them, as well as religious giving and non-prescribed benevolence generally.

After crossing the Jordan, Joshua at once put in force the laws concerning circumcision and the observance of the Passover. Also on coming to Mount Ebal, he built an altar unto Jehovah, offered burnt offerings, sacrificed peace offerings, and wrote on the stones, in the presence of the people, a copy of the law of Moses. "There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them."

Joshua read therefore all that was commanded about tithes: and, seeing that the only means of support of many thousands of Levites with their families was dependent on these contributions, we cannot suppose that this item of the law was permitted to remain a dead letter. Nor indeed were the Levites slow to claim their rights, for they came to Joshua at Shiloh, saying: "The Lord commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle"; and if they thus put in their claim for places to dwell in, which was allowed to the extent of forty-eight cities, it is not likely they would have failed, if it had been necessary, to ask for their tithes also.

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Under the Judges, we have an unsettled time both politically and religiously. "There was no king in Israel: every man did that which was right in his own eyes." The priesthood no doubt suffered in common with others, from this lawlessness, as indicated perhaps by the young Levite departing from Bethlehem-Judah to sojourn where he could find a place, and on coming to Mount Ephraim to the house of Micah, was content to remain there for food, clothing, and shelter, coupled with the annual pittance of ten shekels of silver.

Again, the foul treatment, at Gibeah, of a Levite and his concubine, shows the men of Benjamin to have sunk at this period, to a very degraded condition. Nevertheless, we observe indications, both here and throughout the book of Judges, that the worship of Jehovah was still maintained, for when an angel came up from Gilgal to Bochim, and reproved the Israelites for not throwing down the altars of the inhabitants of the land, we read that the people wept and sacrificed to Jehovah.

Also when, under the oppression of the Midianites, some of the people fell away to Amorite gods, we find Gideon building an altar, calling it Jehovah-Shalom, and offering thereon the bullock of the altar of Baal.

Next, we have Jephthah delivering Israel, after making a vow to his God that whatever might come forth out of the doors of his house to meet him on his return from victory should be devoted to Jehovah and offered as a burnt offering.

So too, when Israel was oppressed by the Philistines, and Samson was to be raised up from the house of Manoah, it was to Jehovah that Manoah presented his burnt offering, just as when Samson having fallen into the enemy's hands, the lords of the Philistines gathered to offer a great sacrifice, and to rejoice before their god Dagon.

Further, when Israel was collected from Dan to Beersheba, to punish the Benjamites for their wrong-doing, at Gibeah, to the Levite and his concubine, the people gathered as one man before Jehovah in Mizpeh: the tribes presented themselves, we read, in the assembly of the people of God. And when the punitive force sent against Gibeah was twice repulsed, the people came to the house of God, wept, fasted, offered burnt offerings and peace offerings, and inquired of Jehovah before the ark of the covenant by Phinehas, grandson of Aaron, who stood before it in those days.

Once more, when Gibeah had fallen, and wives were lacking to the surviving Benjamites, the people rose early, came to the house of God, and offered burnt offerings and peace offerings: whilst the closing scene of the book of Judges shows us, that even at that time, there was held in Shiloh, a yearly feast to Jehovah.

When we come to the days of Eli, religious affairs seem to be more settled. Shiloh is still the appointed place of worship, whither Elkanah and all his house went up yearly to offer his sacrifice and his vow. We learn too, that it had become the priest's custom with the people, that, when any man offered sacrifice, the priest's servant came, while the flesh was boiling, with a flesh-hook of three teeth in his hand: and he stuck it into the pan, or kettle, or cauldron, or pot; all that the fleshhook brought up the priest took for himself.

This was done to all the Israelites who came to Shiloh; and since Eli and his sons were reproached for "making themselves fat" with the chiefest of all the offerings of Israel, it would seem to hint that the number of offerings, and the multitude of people attending the feasts, were large.

Under Samuel, the ark was for some months in possession of the Philistines, who sent it to Beth-Shemesh with a trespass offering of golden tumours and mice, giving glory to the God of Israel. At Beth-Shemesh the ark was taken from the cart by the Levites, and the wood of the cart, and the oxen that drew it, were offered as a burnt sacrifice, besides which the people of Beth-Shemesh offered on that day burnt offerings and sacrifices. The ark was then taken to Kirjath-Jearim, where Eleazar the son of Abinadab was appointed to keep it, and where it remained for twenty years, the people meanwhile falling away to the worship of Baalim and Ashtaroth; but at the same time lamenting after Jehovah.

Accordingly Samuel gathered all Israel to Mizpeh, took a sucking lamb and offered it as a whole burnt offering, and cried unto the Lord for Israel; after

which Samuel returned to Ramah, where was his house, and where he built an altar unto the Lord.

Whilst, therefore, the period from Joshua to Samuel was one of religious unrest, of oppression by foreigners, and occasional and partial defection to strange gods, we see sufficient indications to show that the ark was set up, that the worship of Jehovah was retained as the established religion of the people, and in accordance with this we may conclude that the claims of the Levites were more or less recognized, and the tithes paid.

WHERE WALKED THE CHRIST.

Tremblingly bearing His dreadful load;
Crimsoned His garments, blood-stained the road;
Out from the darkness; out from the night;
Into the glory; unto the light;
Silently walked the Christ.

Out from the sorrow; out from the grief;
Out from a realm which brought no relief;
Up to the Cross and on to the Throne,
Weighted by sin that was not His own,
Silently walked the Christ.

For you and for me was slowly wrought
By the hand of God, this precious thought,
That he who would live must live in prayer,
From dawn to dusk, on the highway, where
Silently walked the Christ.

SELECTED.

DIED.

MIDDLETON.—After an operation for appendicitis, at Newcastle, November 21, 1903, John Middleton; deceased was born in South Stockton, Yorkshire, April 17, 1873, and was baptized Easter Sunday, 1895. By faithfulness and zeal he obtained a good knowledge of the Gospel and acted as president of the Mutual Improvement association for several years, and at the time of his death was president of the Pelton branch. Funeral service was held at the Methodist chapel, Grange Villa, Chester-le-street, President John S. Baugh presiding.

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FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

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When we come to the days of Eli, religious affairs seem to be more settled. Shiloh is still the appointed place of worship, whither Elkanah and all his house went up yearly to offer his sacrifice and his vow. We learn too, that it had become the priest's custom with the people, that, when any man offered sacrifice, the priest's servant came, while the flesh was boiling, with a flesh-hook of three teeth in his hand: and he stuck it into the pan, or kettle, or cauldron, or pot; all that the fleshhook brought up the priest took for himself.

This was done to all the Israelites who came to Shiloh; and since Eli and his sons were reproached for "making themselves fat" with the chiefest of all the offerings of Israel, it would seem to hint that the number of offerings, and the multitude of people attending the feasts, were large.

Under Samuel, the ark was for some months in possession of the Philistines, who sent it to Beth-Shemesh with a trespass offering of golden tumours and mice, giving glory to the God of Israel. At Beth-Shemesh the ark was taken from the cart by the Levites, and the wood of the cart, and the oxen that drew it, were offered as a burnt sacrifice, besides which the people of Beth-Shemesh offered on that day burnt offerings and sacrifices. The ark was then taken to Kirjath-Jearim, where Eleazar the son of Abinadab was appointed to keep it, and where it remained for twenty years, the people meanwhile falling away to the worship of Baalim and Ashtaroth; but at the same time lamenting after Jehovah.

Accordingly Samuel gathered all Israel to Mizpeh, took a sucking lamb and offered it as a whole burnt offering, and cried unto the Lord for Israel; after

from the working of these laws during the period covered by the rest of the Old Testament, taking the books in the generally received order.

This period may be conveniently divided into four parts, beginning with the settlement of Canaan under Joshua and the Judges, and taking next the monarchy under Saul, David, and Solomon. A third era begins with the divided kingdoms of Judah and Israel, which may be followed by the re-settlement of the land after the Babylonian captivity.

As before, we shall search for passages concerning first-fruits, presents, and dues, to priests; sacrifices, and instances of the offering of material things to God; to which may be added examples of private beneficence generally; so that, in the absence of actual mention of tithes, we may see what can be inferred respecting them, as well as religious giving and non-prescribed benevolence generally.

After crossing the Jordan, Joshua at once put in force the laws concerning circumcision and the observance of the Passover. Also on coming to Mount Ebal, he built an altar unto Jehovah, offered burnt offerings, sacrificed peace offerings, and wrote on the stones, in the presence of the people, a copy of the law of Moses. "There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them."

Joshua read therefore all that was commanded about tithes: and, seeing that the only means of support of many thousands of Levites with their families was dependent on these contributions, we cannot suppose that this item of the law was permitted to remain a dead letter. Nor indeed were the Levites slow to claim their rights, for they came to Joshua at Shiloh, saying: "The Lord commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle"; and if they thus put in their claim for places to dwell in, which was allowed to the extent of forty-eight cities, it is not likely they would have failed, if it had been necessary, to ask for their tithes also.

As for other kinds of offerings; when Joshua was directed to divide the land, it is expressly mentioned that "only unto the tribe of Levi he gave none inheritance: the offerings of the Lord, the God of Israel, made by fire are his inheritance."

Under the Judges, we have an unsettled time both politically and religiously. "There was no king in Israel: every man did that which was right in his own eyes." The priesthood no doubt suffered in common with others, from this lawlessness, as indicated perhaps by the young Levite departing from Bethlehem-Judah to sojourn where he could find a place, and on coming to Mount Ephraim to the house of Micah, was content to remain there for food, clothing, and shelter, coupled with the annual pittance of ten shekels of silver.

Again, the foul treatment, at Gibeah, of a Levite and his concubine, shows the men of Benjamin to have sunk at this period, to a very degraded condition. Nevertheless, we observe indications, both here and throughout the book of Judges, that the worship of Jehovah was still maintained, for when an angel came up from Gilgal to Bochim, and reproved the Israelites for not throwing down the altars of the inhabitants of the land, we read that the people wept and sacrificed to Jehovah.

Also when, under the oppression of the Midianites, some of the people fell away to Amorite gods, we find Gideon building an altar, calling it Jehovah-Shalom, and offering thereon the bullock of the altar of Baal.

Next, we have Jephthah delivering Israel, after making a vow to his God that whatever might come forth out of the doors of his house to meet him on his return from victory should be devoted to Jehovah and offered as a burnt offering.

So too, when Israel was oppressed by the Philistines, and Samson was to be raised up from the house of Manoah, it was to Jehovah that Manoah presented his burnt offering, just as when Samson having fallen into the enemy's hands, the lords of the Philistines gathered to offer a great sacrifice, and to rejoice before their god Dagon.

Further, when Israel was collected from Dan to Beersheba, to punish the Beniamites for their wrong-doing, at Gibeah, to the Levite and his concubine, the people gathered as one man before Jehovah in Mizpeh: the tribes presented themselves, we read, in the assembly of the people of God. And when the punitive force sent against Gibeah was twice repulsed, the people came to the house of God, wept, fasted, offered burnt offerings and peace offerings, and inquired of Jehovah before the ark of the covenant by Phinehas, grandson of Aaron, who stood before it in those days.

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